VOL. III. THE NO. 10.

American Missionary

(MAGAZINE.)

"Go ye into all the World, and preach the Gospel to every creature."

OCT., 1859.

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AMERICAN MISSIONARY ASSOCIATION

48 Beekman Street, New York.

REV. GEO. WHIPPLE, REV. S. S. JOCELYN, *Corresponding Secretaries*
LEWIS TAPPAN, *Treasurer.*

CONSTITUTION.

ART. I. This Society shall be called "The AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Society shall be to send the Gospel to those portions of our own and other countries which are destitute of it, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life-member; provided that children and youth, who have not professed their faith, may be constituted life-members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of the officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other co-operating bodies—each body being entitled to one representative.

ART. VI. The officers of the society shall be a President, Vice-President, a Recording Secretary, two Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of twelve, of which the Corresponding Secretaries and Treasurer shall be ex-officio members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counselling, sustaining, and dismissing (for just and sufficient reason) missionaries and agents; the selecting of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which, by a reference mutually chosen, and whose decision shall be final, shall always entertain the complaints of any aggrieved agent or missionary.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for an act of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call in all parts of the country, at their discretion, special and general conventions of the friends of Missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Churches and other local missionary bodies, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two-thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them [as it shall be their duty to do, if so submitted] in the regular official notification of the meeting.

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* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Savior; the Supreme Deity, Incarnation and Atoning sacrifice of Jesus Christ, the only Savior of the world; the necessity of regeneration by the Holy Spirit; Repentance, Faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the Judgment, in the eternal punishment of the wicked, and salvation of the righteous.

THE

American Missionary.

(MAGAZINE.)

VOL. III. OCTOBER, 1859. NO. 10.

AMERICAN MISSIONARY ASSOCIATION.

JAMAICA MISSION.

A letter from Mr. Venning, dated Aug. 8, states that his necessary engagements in the school during the absence of any teacher, prevent his giving much more than the mere statistics of a report. The additions to the two churches to which he ministers have been during the year 16 (12 on profession of faith and 4 by letter). Four have been excommunicated from the Chesterfield church, leaving the present number of members at Brandon Hill 38, at Chesterfield 62.

He says:

"We have had some trying times here, which occupied the church for a considerable season in the painful and vexatious work of discipline, and issued in the excommunication of some three or four persons. At times, while passing through these troubles, it seemed to me as though everything was going to destruction, but God has been better to us than our fears, and I hope that His gracious design is to bring good out of all the evil things that have happened, and to cause them to issue in the establishment and building up of His church here. May He in His abundant mercy bring it thus to pass. The revelations of character, however, during these trials, especially in several of our young people, are anything but encouraging. Still a few serious minded persons who have steadily followed on in the ways of righteousness, have lately made a public profession of their faith and have been added to the church.

"The little church at Brandon Hill has suffered somewhat from the death of two or three of its efficient members. A few persons, however, have been brought into the church, and some four or five others now stand as candidates for admission. The brethren there have gone on steadily with their new building till now it is about completed. We hope if God will to have a "big meeting" in it next week. For the present it will have to be used both as a chapel and a school-room, having also under the same roof small apartments for the teacher. We hope at some future time, the good hand of our God being upon us, to put up a separate house for a dwelling.

"In such matters we must have in mind the training of the people. We have accordingly encouraged them to build such a house as their own labor and money could accomplish, or nearly so, without incurring any debt. The only assistance we afforded them was £20, out of a grant made annually to our schools from the government. The accommodations for a teacher and family are certainly very small; but let him come on the ground and go to work and the people we trust will be disposed to help him to make additions and improvements gradually as he needs them."

MENDI MISSION.

The following extracts from a letter from Mr. Brooks, were not designed for publication, but were written to a brother missionary, familiarly as he would naturally write to one who had shared his toils, and could appreciate all his feelings. We think the extracts here given contain timely thoughts, which it would be well for christians to consider. We commend them to their attention.

"On Sabbath, our time for the sacrament, four were admitted to the church on profession of their faith, one a convert from our school. I regard the separation of this young man unto the people of God with no ordinary interest. He reads, writes, speaks and translates into Mendi with considerable ease and accuracy.

"I wish the church could feel as I do a willingness to toil alone under even worse circumstances than I have yet seen, rather than let this people go to the judgment without a knowledge of Christ crucified. I wish they could see the supreme folly of living for their houses and lands, food and raiment, &c., when the first, the great duty of all who know Christ crucified, the Savior of lost sinners, is to make him known to them that sit in darkness. What is it to labor to live! labor to appear respectable, to lay up a little for old age! Do not even the world do the same? Such lives are worldly, only worldly, their reward worldly treasures. Christians have no business to live so. They cannot live so. If the love of Christ be in them they will love as Christ loved, and what he loved, they will live as he lived—do what he did. Am I uncharitable? Do I judge rashly?"

A letter from Mr. Burton, dated at Good Hope Station, July 15, says, "Last night was our weekly prayer meeting, and a very interesting meeting it was. I think our church members are trying to live near to God, and that they are feeling an interest in the conversion of the heathen such as I have never seen before."

SIAM MISSION.

We have received a letter from Mrs. Bradley dated at Bangkok June 18. Dr. Bradley was away from the city, partly for the health of one of his children whom he had taken with him, and partly for a missionary tour. Mrs. B. briefly states the hopeful conversion of several Siamese, as having recently taken place. We shall hope for further particulars after Dr. Bradley's return to Bangkok.

OJIBUE AND OTTAWA MISSION.

This Mission is situated in the north-west part of the State of Michigan, under the immediate charge of Rev. Geo. N Smith. The church under his care contains 55 members, of whom 48 are Indians, and the remaining 7, Whites. Some of the members, he states are under censure. Seven Indian members have been added to the Church during the last eight months.

As this Mission is comparatively new to our readers, the following pretty full statement as given by Mr. Smith, may be read with interest:

"Our Mission was originally called Old Wing Mission, after a very aged chief, (said to have been over 100, perhaps 110 years old, uncle of our chief at that time,) who died the year our Mission was established.

We have but one church, but I preach in three different places. In Northport every alternate Sabbath morning to a white congregation; in the afternoon to a native congregation, and a third time to a white congregation at a place which I have called the Head of the Harbor, nearly three miles from home by land—nearer by water. It is a newer settlement than this, and promises well. There is no liquor sold in that vicinity to my knowledge. I do not attend the Sabbath-school there, but it is under my advising. I have furnished it with a small library, but it needs more books very much. A small amount of books would be of great use.

Every alternate Sabbath, I preach at Onumuneseville, three miles from home, an Indian village, unmixed with Whites, situated on the shore of Lake Michigan. The Indians own all the land in the vicinity. The Government school is kept there. The scholars are advancing very well.

Before we came here, that band was in

what is denominated a Pagan state, now almost all the heads of families, and a good proportion of the young people are members of our Mission Church, and their daily walk is, as far as can be seen, worthy of the Christian name.

One thing connected with that band, I must mention as worthy of note. The chief's son, Wasaequam, soon after he joined the Church came to our school a few days, learned the alphabet, and how to construct simple words, and then sought other aids from time to time. He then taught his wife, (he had quite a family at that time,) and the young men and women, married and single, so that in a short time, a large proportion could take their hymn-books, and sing without difficulty. Many of them can read the Scriptures, and to the friends of Missions their condition is very encouraging. The old chief Onumunese died two years ago this fall. Though he never *professed* religion, he almost always came to meeting, and used his influence decidedly to promote civilization and religion among his people.

The population of this village, (Northport,) is very variable. The *village* is thought to contain about 300 inhabitants, and 300 more reside in the vicinity. I think the morals of the place have improved during the past year,—a better class of people have come in this summer, and though considerable liquor is still sold and used, and drunkenness prevails, yet not as much so as last year. Not so many Indians drink as formerly.

In view of all the facts, I think we have cause of gratitude for the past, and hope for the future, both in relation to the native and white population, and with the blessing of God resting on our unworthy labors, we shall expect that society will be established on the only true foundation, the principles of the Gospel, and many souls, as the result, be made heirs of immortal life.

For the American Missionary.

FROM REV. J. S. GREEN.

SOUTH SEA ISLANDS.

Joshua xiii: 1, and Psalm lxxiv: 20. In speaking farther from these passages, I shall not attempt to survey the fields which calls for missionary labor. No one can accurately measure the length and breadth of all the countries which lie in the darkness of paganism. Let me rather direct your attention to that portion of the moral waste which lies nearest my own door, to wit, the Islands of the Pacific, or South Sea Islands.

When it is said, "there remaineth yet very much land to be possessed," it is implied that some portion, more or less, had been already occupied. This is true of the work of Christ and the Church in the Pacific. The Georgian and the Society Islands; the Hervey, Navigators or Samoa; the Friendly, and the Hawaiian Islands, have been so far under the influence of Christian instruction, that the tribes inhabiting these groups are no longer heathen. The Bible has been translated, printed and read in their language, and the gospel preached to them, so that all who will may be saved. Many of them have abandoned their habits of indolence and vice; have exchanged them for habits of industry intelligence, and cleanliness. Not a few are consistently pious, have long been members of the Church of Christ, and have adorned their profession. True, there remains much ignorance, degradation and vice among these communities; and is there not also much in England and the United States.

The Savior declared that "The Gospel of the kingdom shall be preached in all the world for a witness among all the nations, and then shall the end come." He did not mean, however, that the Gospel should be preached in England till all her inhabitants were hopefully converted to God, and highly civilized, ere it was proclaimed, and its benefits tendered to other nations. Paul did not confine his labors to a single country or city till all had received his message. He thrust the leaven of truth into the measure, at Corinth, then hastened to Ephesus or Collose, or some other city or village, and repeated the experiment. So would the Lord Jesus have His people do everywhere. Let the messages of a Savior's love be as fully made known to all the benighted nations as they have been in England; and the great work which the

Son of God gave to His disciples when about ascending to His meditorial throne would be accomplished. When shall it once be?

While we rejoice that light from the Word of God is shining on these few islands, and that a foundation is thus laid for the temporal and eternal benefit of their occupants, we may not shut our eyes to the fact that almost innumerable isles in this same ocean are unblessed with this light. Within the tropics, and between 130° west, and 150° East longitude, there are besides these already mentioned, the Marquesas Islands, the Palissers or Low Archipelago; the Astral and Cook's Islands; the Fegee and New Hebrides; the Phoenix and Kings Mill Group; New Caledonia and Solomon's Islands; the Radick and Marshall's Islands, with other smaller Islands to the west of Hawaii. Some of these groups have numerous Islands. The Fegee group, some 360 miles to the North West of the Friendly Islands, is said to comprise 150 Isles and of these 100 are inhabited. The number of inhabitants is differently estimated at from 300,000 to 200,000. The New Hebrides, are situated to the west of the Fegees, comprise many islands, and are said to contain 150,000. Micronesia, the general name of the Phoenix, Marshalls, and Kings Mill group, are small, low islands, sparsely inhabited. Of New Caledonia I can gather but little. It seems to be a large and beautiful island, but the inhabitants are said to be so fierce that no permanent influence has as yet been gained. Of Solomon's Islands, a group to the south of Ascension, Herrera reckons eighteen principle ones with numerous inhabitants. Such are some of the islands of the Pacific. I say *some*, for the ocean between the tropics is thickly dotted, and more may yet be discovered. There are many of them on the highway from California and the Hawaiian Islands to New Holland, the Ocean Continent, New Guinea, Borneo, Sumatra, and the islands to the east of China. And though but a few of these islands have been explored to much extent, yet the aggregate number of human beings now dwelling on them, and hastening to the judgment seat of Christ, must be very considerable. Truly there remaineth yet very much land, in the Pacific, to be possessed in the name of Christ, the King of Zion.

And such lands! Canaan, Israel's promised possession — a land flowing with milk and honey—was, in some respects, the glory of all lands. It was a good land as God made it, and when subdued and occupied by an industrious, intelligent, God fearing people, it was a most desirable residence. Yet so far as climate and soil, adaptation to the growth of both tropical and temperate fruits and flowers, of animal and vegetable productions are concerned, the South Sea Islands have probably a decided preference. These are not unfrequently styled "The isles of the blessed." Says a late writer: "It would be difficult for the strongest imagination to conceive an earthly paradise more lovely than is to be found in some portions of the South Sea islands. Freed from the usual power of the tropical heat, and fanned by the soft breezes of a perpetual spring, these delightful regions present to the eye extensive and beautiful views of hills and valleys, forests and streams. The scenery is in general fine, especially on the island of Tahiti, which abounds in landscapes of the most charming kind." A merchant who anchored in Porter's Bay, Marquesas, and made a chart of the bay, thus wrote: "The scenery of Porter's Bay is quite enchanting, and if there be a terrestrfal paradise, or happiness in this mundane sphere it is there. Every requisite of life is amply provided for them by the bountiful hand of nature." Wilks speaks of the Fegee islands as a lovely part of God's creation, as they came from the hand of the Creator.

It is certainly a fact, that in most respects the lines have fallen to the occupants of the South Sea islands in pleasant places, yea they have a goodly heritage. Their climate is on the whole delightful. The very air is balm. No spot probably on the face of the

earth can be found where men of correct habits will live longer and enjoy better health. And though our fountains do not roll down their golden sands, nor spicey breezes blow soft across these sunny isles, still, wherever watered by the rains of heaven, or irrigated by the art of man, it brings forth by handfuls. Yes, the Pacific washes many a spot which might become the garden of God. Shall not these sweet and fruitful isles, capable of sustaining a vast population, be secured to Christ as a part of His inheritance? Why so long lie waste?

The highest economy demands that the church take speedy and full possession in the name of the Lord of all the lands in this great ocean.

Economy of life and treasure would have been promoted had this been done *long ago*. From July 1833, to January 1836, some 50 officers and seamen fell victims to savage ferocity at a few only of the islands of which I have been speaking—they were called into eternity with scarcely a moment's warning. A speedy possession is demanded; for in this age of enterprise, the number of those who do business in these great waters is co tantly increasing. It seems to be admitted that the Hawaiian group will become of much importance in the commercial world. Why should not the more Southern groups in connection with New Holland, Southern Asia, Eastern and Southern Africa, and the Western portions of South America, become of incalculable value.

When all these countries and the South Sea islands shall become the abode of industrious, intelligent, christian men and women, of how much importance will they be to each other and to the rest of the world? Is it not a pity that such lands as these should be covered with darkness—should witness such scenes of pollution and blood—should be the dwelling place of cannibals and beings so fierce and revengeful that no vessel in distress would dare approach some of them, lest it be seen that they had escaped the perils of the sea only to fall into the hands of man eaters. Pity indeed, since we hold in our hands an infallible remedy for the cure of the moral disease which now afflicts them—hold in our hands weapons which might subdue these wretched beings to the obedience of Christ? Why should it longer be said that there remaineth yet very much land between the tropics to be possessed in the name of Christ by the Church? When will the soldiers of the cross be as courageous and self-denying as the men of the world? When will they buckle on their armor, and follow their leader to victory and everlasting renown?

From the Boston Recorder.

CASTE PERSECUTIONS IN INDIA.

The following is an extract from a postscript of a letter to the Editors of the *Recorder*:—

MALUR, MADURA, March 15, 1859.

As I am writing, and have space left in my sheet, I will say a word upon the missionary work in South India. There is an unusual amount of excitement and interest attending it this year, in consequence of the riot in Tinnevelly, connected with the burial of lowcaste Christians, and the oppression and gross outrages upon Christian Shanars in Travancore, by the heathen, because the Christian women dared to dress the upper part of their persons in a decent manner—such dressing being contrary to heathen usage and requirement. The excited idolatrous high castes in Travancore have carried their opposition to missions to such an extent, that not less than nine mission chapels have been destroyed—burnt.

During the last five or six weeks, several communications from missionaries in Travancore (mostly of the London Missionary Society), have been published in the papers at Madras and elsewhere. From a letter of Rev. Mr. Baylis, of January 28th, I make this extract, showing the oppressions to which poor Christians are exposed:—

"One respectable Catechist has been accused of entering a Soodra woman's house, and tearing off her cloth, and for this, the Athigari of the district (a most bitter enemy to the missionaries and their converts) had him seized on the Sabbath, while conducting divine worship, dragged from the chapel, severely beaten, and taken to the Tunnah. There much abuse was heaped on him, and his friends who came to bring him food have been often beaten. Some of

the peons tore out the leaves of a copy of the Psalms he had with him, put a string through them, and strung them round his neck, telling him that was quite good enough for a cloth for him. The Deputy Peishcar has gone, we hear, to examine this, and some other similar cases, and some justice may be done, but such officials need to be made examples in such a way that other officials may fear. If we bring forward witnesses in the case of chapel burning or other outrages committed by the Soodras, they are often so ill-used and terrified by the peons and other officials that they can scarcely be persuaded to appear again. Only this week, a witness in a case of chapel-burning was taken inside a house by the head of the village watch, and cruelly tied and beaten, and threatened with further violence to make him give different evidence to what he had already given.

"The labors of our Catechists and schoolmasters are just now very much hindered. The Catechists cannot appear in many places without being subject to insult and injury. Those who were stationed in villages north of Nagercoil have all been obliged to leave their work, nor would it probably be safe for a missionary to go into those parts just now; though, taking some precautions, we go about to most of our stations as before. The Soodras have brought many false charges against the Catechists in order to show that they have been exciting the Shanars to resist the Sicar Government."

The ultimate results of these outrages, and their intense hatred and opposition to the truth will, it is believed, be favorable to the spread of the Gospel, and to the loosening of the bonds of *caste*; this most wicked and oppressive system. The recital of these events will be likely to give additional interest to the May Meetings in London, this year. Of the effect of these troubles upon the interests of truth in the extreme South of India, the writer before quoted, thus speaks:—

"It may be asked, what will be the issue of all this as to the spread of Christianity in this province? It certainly appears that from the evil passions and prejudices of the higher classes having been thus roused, they are less likely than ever to embrace the offers of the Gospel. I know a very rich and respectable Soodra near here, whose father was attended on his death-bed by the late Mr. Leitch, and professed to him his reliance on the Atonement of Christ, as his only ground of hope, and who has himself, in conversations with me, declared himself to be a Christian in heart, although not ready to come out openly, but he is now strongly opposed to us, and seems to have been one of the most active in exciting the Soodras against the Shanars. This accursed system of caste, in this as in so many other instances, outweighs all other considerations. But the hearts of all men are in the Lord's hands, and he can turn them as he will. He will yet make the wrath of men to praise him. The system of caste in India is gradually breaking up under the increasing influence of the Gospel and more enlightened principles of government, and the Hindoos knew it, and bitterly resent it. They hope to recover their position by deeds of violence, like that in Tinnevelly, and those which have taken place here, but it will be all in vain. Caste will not give up its power to debase and enslave the minds of men without further struggles, but they will be its death struggles, for it is doomed. As to the heathen Shanars in my district, there seems a very general desire to put themselves under Christion instruction. Many of them have long heard the Gospel, and expressed a willingness to embrace it, but could not come to the point of actually coming over. It appears as though these troubles may be the means of leading them to a decision. A few days ago, I went to visit those residing at two villages at their request, and in my presence they destroyed two places built for devil worship, gave up the idol (Nagaroo) and implements of worship, and then joined in Christian worship under the shade of some tamarind trees. They have since erected a shade as a temporary place for Christian worship. They number about sixty adults, besides children."

From the Christian Press.

NO MILD FORM OF SLAVERY.

The last number of the *Presbyter* contains an article, one object of which is to show that the mildest form of involuntary servitude is oppressive, and properly denominated slavery. We copy an incident given in illustration of the fact, and certain laws of Kentucky bearing on the case; both of which we commend to all apologists for slavery, especially to those who find so much comfort for the slave in the kindness of the master:

At the death of the widow of John Breckinridge, the grandmother of the Vice-President of the United States, she was possessed of several slaves, of whom two were ministers of the Gospel; one of whom was, and is, the pastor of a large colored congregation at Frankfort, Ky. This man, at the division of property among the heirs, was apportioned

to Dr. W. L. Breckinridge, the Moderator of the last General Assembly. Dr. B. had told the Frankfort pastor that if he fell to him he might take charge of himself. The laws of Kentucky, however, do not allow emancipation on the soil. To become free, it was necessary for this clergyman to go with his owner to a free State and have a deed of emancipation put on record on free soil. This Dr. B. was ready to do, but if done, the emancipated man could not return to Kentucky, as the laws do not admit free people of color of other States to live in Kentucky. He chose rather to be the slave of Dr. B. than to leave the flock over which the Holy Ghost had made him an overseer. Though Dr. B. does not regard or treat him as his property, and has given him a pass, allowing him to go anywhere on the face of the earth, he is, nevertheless, unwilling to leave the State, as he believes Frankfort to be Nineveh, and the rest of the world to be Tarshish. His legal relation to Dr. B. is precisely that of any other slave in Kentucky to his master, though the feelings, views and intentions of Dr. B. may differ very much from those of very many other slaveholders.

To find out the condition and relations of the pastor at Frankfort, we will go to the laws of the Kentucky Commonwealth, and so keep clear of all mistakes. In the "Revised Statutes of Kentucky," we have these provisions, viz:

"Slaves shall be deemed and held as personal estate."

"Slaves may be taken and sold for debt, when there is not a sufficiency of other personal estate within the jurisdiction of the officer."

"Slaves may be emancipated, upon condition of their being removed from and continued residence out of the State of Kentucky."

These are statutory provisions, and as the decisions of the Supreme Court are the highest legal authority, we add an opinion of that Court in the case of Jarman *vs.* Patterson, from the "Kentucky Reports," p. 644:

Judge Shannon—"Slaves, although they are human beings, are, by our laws, placed on the same footing with living property of the brute creation. However deeply it may be regretted, or whether it be politic or impolitic, a slave by our code is not treated as a person, but (*negotium,*) a thing, as he stood in the civil code of the Roman Empire."

From the law of Kentucky we learn that the Bishop of Frankfort is: 1. "Personal estate," 2. "Can be taken and sold for debt." 3. "Can not be emancipated without resigning his charge and fleeing to some city of Israel on this side of the river." 4. "Is not treated by the Kentucky code as a person, but as a thing."

ADDRESS OF THE CHRISTIAN ANTI-SLAVERY CONVENTION AT COLUMBUS, AUG. 10 AND 11.

To the Christian men and women of Ohio, interested in the advancement of Freedom and the extinguishment of Slavery:

We give below some extracts from the address, taken from the *Oberlin Evangelist* of Aug. 31. We cordially commend them to the earnest regard of our readers. We rejoice that it opposes slavery as a *sin,* one which corrupts the public conscience, threatens the welfare of our country, and exposes us to the wrath of Heaven. After speaking of it as a matter of rejoicing, "a token of good to truth and humanity" that a question of such vast magnitude, involving so intimately the interests of religion and humanity, should be forced upon public attention, and furnish a rallying point of political forces, the address says:

At this present hour a great responsibility rests upon men who fear God and regard his law, to see to it that the conflict which is waging shall not fail from lack of the moral element, and that God shall not be compelled to frown upon it because it does not honor him.

Christian men must claim and exercise the right to bring all these questions, supposed by some to be exclusively political, to the test of morality and religion. They must bring them to the consciences of the people as matter which cannot be neglected without involving infidelity to God and man. They must claim for the pulpit and the religious press the right to speak out in clear utterances upon the great sin and shame of our land, and must see to it that this right is accorded and that this duty is not neglected.

They must make it a burden of prayer, private, and domestic and social and public, that the nation may be recovered to righteousness and that the oppressed may be caused to go free. May the day forever pass when worldly men have occasion to compliment their minister because never in hymn, or prayer, or sermon has he disturbed their equanimity by a reference to the poor that cry, the needy and them that have no helper, and when attendants upon prayer meetings are shocked, as if a political topic had been broached, because supplication is made that God's law may triumph over wickedness framed into law by men.

Slavery is then spoken of as a curse, that "can never be removed until the heart of the people shall be stirred to its very depths with a sense of the sin and the disgrace—until it shall become a matter of earnest and

anxious thought in the family, the school and the church.

There are many evidences that the present interest in the cause of freedom must be vitalized by a higher morality —by the spirit of Christianity itself, before any satisfactory result or substantial progress can be anticipated.

1. *The Atheism*(no other name expresses it,) which prevails *on the question of the supremacy of God's law* over human enactment, indicates a blindness scarcely removed from infatuation. If madness be the inevitable precursor of destruction, then have we not reason to apprehend that God's mercy is already withdrawn from the people? The extent to which delusion prevails on this subject is startling.

Not merely the unscrupulous politician who is willing to secure his ends by any means—not merely the interested official whose pay depends upon his servility; but men long honored for their wisdom and their virtues, men looked up to as judges in the land, do not hesitate to urge the obligation to obey a wicked enactment as long as legislatures and courts choose to call it law. * * * We would fain hope that much of this delusion is an ignorance which does not betoken wickedness; but if there be a point where the distinction fails between ignorance and sin, it must be here.

There seems to be a perversion of the best sentiments of law-abiding people. Injustice is perpetrated and abetted and excused upon the ground that the laws must be respected and maintained. Marshals and bailiffs arrest the fugitive from oppression, and apologize for the loathsome work upon the ground that they are executing the law; commissioners and judges remand the victim to his oppressor and call themselves the ministers of law; juries, impanelled as a safe-guard of personal liberty and the rights of man,adjudge him a criminal whose heart has been moved with sympathy for the fleeing bond man, because the law and their *oath* require it; the people indignant perhaps, but submissive, open their prisons to their God-fearing neighbor because he must suffer the penalty of the law; and last of all the Habeas Corpus, the time honored guardian of the right, looks unmoved upon the wrong, because such, from the days of the father, has been the order of the Courts. The giant outrage at every step blasphemes the sacred names of Justice and Order and Law. When will men learn that law has a soul as well as a body, and cease to cherish and reverence the putrid form when the spirit has indignantly departed!

Another form of this delusion is the impression that judges, and executive officers and magistrates are only a part of the machinery of government, with no individual responsibility for their official acts, which recognizes God as over all, when they have subjected their consciences to human enactments and trampled under foot the law of God, upon the plea of sustaining the laws of men. There is no such dispensation from individual responsibility for official acts. The abdication of individual manhood to become the instrument of government is not permitted to any of God's creatures. The deeds they do as executors of infamous enactments must come back with damning guilt upon their individual souls; "when he maketh inquisition for blood he will remember them."

For this infatuation there is one remedy, sure and safe—an appeal from man's appointments to God's supreme law. Men have consciences and they will not fail to recognize the validity of such an appeal when clearly and fearlessly made. The Christians of the land owe it to God and to their country, to rally at once to these foundations which are threatened with removal. Religious teachers and ministers of God's word, the constituted exponents of his counsels, may if they will, bring back the people to sound reason, and displace this idolatry of forms, with reverence for God and wholesome regard for human law. Thus only can tyranny be supplanted and a government ordained of God be established.

2. The prevalent *tendency to overlook the claims of the oppressed themselves—the injustice and wickednessof slavery*, and to limit public concern to questions of interest to the dominant race—the rights and requirements of free labor, is an indication of heartlessness in this work which gives no promise of good. It is the *sin* of slavery which threatens the welfare of our country, which is corrupting the life blood of society, and provoking the wrath of Heaven. One only path of safety opens to us—that of "doing justly and loving mercy and walking humbly with our God." This work is scarce begun. Our politicians are interested to provide free territory for free men, and to lay strong platforms, broad enough for a "white man's party;" but what trifling is this? The great guilt of oppression with its impending retribution still abides—the great duty "to loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free, and to break every yoke,"still remains undone. Here is work for the Christian men of the land.

3. Closely allied to this indifference to the claims of the oppressed, is *the cold-hearted and repelling prejudice which exists against the colored race*, both bond and free—a standing illustration of the truth discovered of old, that men hate those whom they have injured.

There is scarce a tendency in our political movements to abate this cruel sentiment, or to correct the wrongs which spring from it. Black laws defile the statute books of our own and other free States,excluding the colored race from the polls, from the public schools and from other privileges of citizens:

and no political party has the courage to demand that the barbarism shall be expunged. But why speak of political parties, when this plague-spot mars even our "feasts of charity,"—when churches, and altars, and public and private charities are stained with the defilement? Let us remove this beam from our own eye, that we may see clearly to extract the mote from our brother's eye. We decry the false science which assigns a diversity of origin to the human race—shall we take to our hearts a religion which fails to recognize that God hath made of one blood all nations of men to dwell on all the face of the earth?

The address speaks of the revival of the slave-trade as little else than a settled fact, one that cannot be successfully resisted where slavery is regarded as 'sanctioned and sanctified by two hundred years of legislation.' The immediate danger is thus spoken of:

5. In the very presence of these great wrongs, there is pressing danger in the disposition to narrow the basis of the anti-slavery party to a few principles of general policy, leaving almost untouched the vital questions of freedom and slavery—danger that the aims of the people will become as narrow and soulless as the platforms of the party—danger that even these few principles will at length be surrendered to the demand for a "more liberal basis," which shall sacrifice strength of principle to strength of numbers, resulting in the unmeaning triumph of an "opposition"—danger that candidates for office will be sought, not among those who have positive convictions and a corresponding practice, those who have been tried and found faithful, but from men of uncertain position and unknown principles—men who will prove a broken reed in the day of trial, to those who trust in them.

To preserve the small remnant of vitality which now exists in the anti-slavery party, there is an absolute need of a higher demand in the people—greater earnestness of aim and effort—a fuller conviction of the wrongfulness of slavery—deeper sympathy with the slave, and a determination that never wavers, that the monstrous wrong shall cease. What power but that of Christian benevolence and zeal shall breathe this spirit abroad upon the people?

In conclusion, addressing Christians, it says: "We ask you, Christian friends, to look our nation's sin and shame in the face—to let it rest with solemn weight upon your conscience and your heart, and prompt you to such effort and tempered zeal as the kindliest charity shall approve. And whatever the result, you shall thus acquit yourselves of your responsibility: and if "judgment must begin at the house of God," you shall at least be spared among those who sigh and cry for all the abominations that are done in the land."

PREMIUM TRACT.

Last Winter, a Christian gentleman, by advertisement in the New York *Independent*, offered a premium of $100 for the best tract which might be submitted on "*Prayer for the Oppressed.*" The undersigned were nominated and requested to act as a committee of award in this case, and have received and examined a large number of manuscripts, many of which were of marked ability and power, but finding no *one* of these so fully to answer the call of the offerer of the prize, as to allow them to award the whole of it to *that*, they have awarded the same in equal divisions, to the authors of the *two best* manuscripts, viz: Rev. Geo. W. Bassett, Washington, D. C., and Rev. James A. Thome, of Cleaveland, Ohio.

And they have strong confidence that these tracts will soon come before the public, and that God will mightily bless them as an instrumentality in inciting the Church universal to benevolent action, and believing prayer for the overthrow of slavery and oppression

Owners of manuscripts not accepted by the committee, may obtain them on application to Mess. Wilder & Co., 52 Congress street, Boston.

ELNATHAN DAVIS,
EDWIN H. NEVIN,
GEO. TRASK,
JOHN W. SULLIVAN.
C. B. WILDER.

Boston, August 6, '59.

EVIL PERPETUATED.—Scratch the green rind of a sapling, or wantonly twist it in the soil, and the scarred and crooked oak will tell of thee for centuries to come. How forcibly dose this beautiful figure teach the lesson of giving right instead of wrong tendencies to the young mind.

A CHRISTIAN'S EXPERIENCE. — When Dr. Marshman was a young man, and at home, he was frequently the subject of doubts and fears. On his return from India, after nearly thirty years' residence and labor there, William Jay said to him, "Well, Doctor, how about the doubts and fears?" "Haven't had time for them," was the answer.

American Missionary

NEW-YORK, OCTOBER, 1859.

Special Notices.

The notices given under this head in the American Missionary, (paper,) may be found on the cover of this edition: to which we refer our readers for the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary boxes, Agents, &c.

ANNUAL MEETING.

The Annual Meeting of the American Missionary Association is to be held at Chicago, Ill., commencing Wednesday evening, October 19th, at 7½ o'clock, in the 1st Congregational Church.

The Annual Sermon will be preached that evening by the Rev. Geo. B. Cheever, D.D. of New-York. The Official Reports will be presented Thursday morning, and the evening will be occupied with religious services and addresses from missionaries and others. It is expected that morning prayer meetings will be held, as usual, and the Lord's Supper administered.

It is hoped that the friends of the cause, and especially those of the North-West will make some sacrifice, if necessary, to be present at the meeting. Various topics of interest relative to our missions, and especially to the extension of our work in Africa, and in the slaveholding States of this country, will occupy the attention of the meeting.

The Committee of Arrangements at Chicago, are Messrs. Philo Carpenter, Joseph Johnston and T. M. Avery. Persons designing to attend the meeting are requested to send their names to those gentlemen, who will make arrangements to entertain them.

Anti-Slavery Resolution.

The following Resolution, among others, was passed by the New-York State Cong'l Association, at its recent session in this city:

Resolved, That the holding of human beings as property is in all cases an immorality, the renunciation of which ought to be made a condition of membership in the christian church, and that this sin is one against which the law of God and the Gospel ought to be proclaimed in preaching, persistently, until this iniquity be overthrown.

We are afraid that many slaveholders will evade the force of this resolution, by the subterfuge that they do not hold property in the man but only in his services; and on this account would have preferred the original resolution as introduced by Dr. Cheever, which we give below:

Resolved, That the holding of slaves is in all cases an immorality, the renunciation of which ought to be made a condition of membership in the christian church, and that the sin of slaveholding is one against which the law of God and the Gospel ought to be proclaimed in preaching, persistently, until this iniquity be overthrown.

We were very much interested in the remarks of Rev. Doctor Palmer of Albany, in the discussion of the original resolution. We understood him to say that, if he should take exception to the resolution, it would be rather that it said too little, than too much. A man had no right to *consent* to stand in the legal relation of slaveholder, for any purpose whatever, and that he could not do so, *ex animo*, without sin. That no man while sustaining that relation could bear such testimony, or exert such influence, against the iniquity as it was every christian man's duty to do.

THE OJIBUE MISSION.

It is due to the friends and supporters of the Ojibue Mission, at Lake Winnipeg, to say, that for reasons which appear to them sufficient, the Executive Committee have sanctioned the suspension of missionary labor and the withdrawal of the missionaries from that mission. Their reasons for it will be reported in full at the coming Annual Meeting of the Association at Chicago. Among them may be mentioned the following:

The provisions of the National Government to prevent the carrying of intoxicating liquors into the Indian country, have not been so regarded or enforced, as to prevent

the introduction of great quantities of whiskey. As a consequence, drunkenness, licentiousness and disease have so alarmingly increased as to lead the missionaries to conclude that their work among those Indians was done, and to vote, unanimously, that it was expedient to relinquish the mission.

In another part of this paper will be found an interesting letter from Mr. Smith, of the Ojibue and Ottawa Mission, in Michigan.

We have received an anonymous communication that purports to be an extract from an interesting letter from a foreign missionary. We shall be glad to publish it, if the person who has sent it will authenticate it.

REV. JUSTIN PERKINS, D. D.

We have received from Dr. Perkins a letter respecting the article headed with his name in our last number. As the article was written by the Treasurer, we handed Dr. P's. letter to him. He and Dr. P. have corresponded respecting it and have unitedly agreed to have the concluding part of Dr. P.'s letter published in the present number, viz:

"I thank you for the pains you take, to recall to my mind the circumstances of my interview with you at Mr. Denny's in 1842, and other matters connected with that subject. I had entirely forgotten the conversation which you mention, as having taken place in the hall, nor can I now, after a period of more than seventeen years, distinctly recall it. But as you clearly remember it, I have no disposition to call in question your accuracy in regard to it. The only explanation I can now think of, for requesting the republication of my letter to be deferred is, that, finding myself in entirely new circumstances, on my first arrival, in this country, after my long absence—somewhat like an inhabitant of another planet—I desired to look about me a little and understand these circumstances, before embarking largely in discussion, or otherwise, in any direction. * * * The statement you quote from the *Vermont Chronicle*, of about that period, was never authorized by me in any form† * * * In my imperfect way, it will always be my happiness to pray and labor for the enslaved in this country, as I have opportunity; and I bid all God speed, who do the same in sincerity and truth; and none the less, if they do it far more zealously and effectively than so humble an individual as myself. * * * I think of nothing to add, except to thank you again for your obliging letter; and with the assurance of my great esteem and sincere regard, and wishing you every blessing, I am very respectfully and most truly yours,

J. PERKINS."

†NOTE. The editor of the *Vermont Chronicle*, ignorant that Dr. Perkins' letter to the Treasurer of the American and Foreign Anti-Slavery Society of January 22d, 1841, had been published in this country, with Dr. P.'s authority, and supposing that the republication of it in the *Anti-Slavery Reporter* about the time of the departure of that gentleman to Persia in 1845, was its first publication, said that Mr. Perkins was "exceedingly pained when he saw it in the *Reporter*."

A Tract Convention for the West.

"All evangelical christians throughout the Western States, who dissent from the present policy of the American Tract Society at New-York, are invited to meet in Convention in the city of Chicago, Tuesday, 18th of October, 1859, at 10 o'clock, a. m."

We extract the above from a call largely signed by ministers and others in different Western States, and published in the *Cong'l Herald*. The Convention is to consider the question and "decide upon the agency through which Western christians may be able most effectively to co-operate in the tract enterprise."

CHRISTIAN ANTI-SLAVERY EFFORT.

In a recent number of the *Oberlin Evangelist* the Rev. James A. Thome of Cleveland, Ohio, thus states some of the objects of Christian anti-slavery effort, as embraced by the late Convention in Ohio. Is there an intelligent Christian in the land who does not desire to bear a part in such a work.

We wish to diffuse a Christian Anti-slavery literature throughout our Commonwealth; to engage devotedly pious men of the missionary and revival spirit, to go into every county and township, and to visit every family, holding meetings to lecture, and to discuss the principles of human rights in the light of the gospel of Christ; to enlist every minister of every evangelical denomination in preaching the doctrines and enforcing the duties of the Christian Anti-Slavery Reform; and to unite the people of God to pray for the abolition of Slavery and the redemption of the oppressed. We wish further to infuse a vigorous Christain elememt of love to the oppressed into the politics of the State and of the nation; which shall clear our statute books of odious black laws, and fugitive slave acts, and give to Freedom the administrative, legislative and judicial powers of the government, in the name of Christianity. When these objects shall have been secured Slavery will be soon abolished, and the nation will be prepared for its abolition. We have set on foot measures which we confidently believe will, with the divine blessing, advance this great reform. We hope to see similar movements speedily inaugurated in all the free States. To expedite this work we have proposed a general Convention for the Western States to be held this fall, perhaps at Chicago. Let all Christians join with one accord in this Anti-Slavery reform that the nation may be brought to repentance for the grievous sin of Slavery that so abolition may be a work meet for repentance, and not a paltry act of policy or the mere triumph of a political party.

J. A. T.

HOME MISSIONS.

MICHIGAN.

FROM REV. THOS W. JONES.

Augusta, Sept. 5, '59.

During the past five months, we have had gratifying evidences of increasing interest both in our church and congregation. I know not of a congregation in Michigan, or elsewhere, larger for the size of the community, or more attentive. As a general thing, all the pews are filled in the morning before services commence, so the services are seldom interrupted by persons coming in late. We have a fine and harmonious choir, and a great part of the congregation generally unite with the choir in singing.

Although there have been no conversions, we have had evidences of the secret working of the Spirit of God. Last Sabbath after morning service, a lady came to me weeping, saying, that herself and husband wished to unite with the people of God, and at the evening prayer-meeting, her heart was opened, so that she gave utterance to her feelings and desires. This evidence of the working of the Spirit of God affected some of the older members, who spoke feelingly on the necessity of more united, earnest endeavors for the salvation of souls, and particularly of the necessity of being, as a church purified, since a clean heart and a right spirit is a condition of being able to teach transgressors the ways of the Lord, that sinners may be converted unto him. These evidences leads me to hope for a revival of religion among us. God granting me health and strength, I shall labor hopefully—looking to Jesus for a glorious result. It is happiness beyond expression, to see sinners redeemed from the dominion of sin, and made happy in the liberty of the Gospel of Christ. The Gospel has redeemed millions, nor is it less efficacious this day to redeem millions more. This consideration of itself has inspiration enough in it to awaken all the powers of the soul to action. When death, heaven and hell are pressing upon our consideration, can we have no feeling, no pity for the thoughtless multitude, who are marching to eternity without God and without hope in the world. The human heart is naturally so selfish, that even the most devoted need to visit Calvary and Gethsemane more than once a day, in order to keep faith and love alive in the soul.

Temperance,

This community but a few years ago, was stigmatized with the appellation of a *drunken hole!* But the Gospel and its handmaid "Temperance," have worked together and effectually closed every bar-room, so that now rum and whisky can be got only in the neighboring towns. We have a flourishing temperance society, and almost all the young people of both sexes are members.

INDIANA.

FROM REV. LEVIN WILSON.

Cynthiana, Posey Co. July 2, '59.

With gratitude to God, I inform you that I have been restored to health, though I

have not yet been able to preach as frequently as has been my former practice.

At "Hopewell," at a school-meeting irregularly convened, the pro-slaveryites, in the absence of our friends, voted us *out* of the school-house in the following resolution, "All preachers of all denominations shall have the liberty of preaching in this house (Hopewell) except they be abolition. The church (Hopewell) which has been organized here cannot hold their meetings at this place." Being cast off in this way, a kind friend has given us more than an acre of land to build upon, but we lack the means to build. A house that would cost about five hundred dollars would be sufficient for us, but we cannot raise one half the sum. Can you tell us how to obtain the means for building a house for our God. Our communion meeting was held on the first Sabbath in June. I was assisted by my Bros. Lewis Wilson, and Wallace, and also *Bro. Melville of the M. E. Church.* The services were in the open air beneath the shady boughs of the oaks, which grow upon the lot of land deeded to the little Hopewell church. We had a pleasant time; the Lord was with us; the people of God were greatly encouraged. One good sister, full of zeal for the Lord, remarked, "Bro. Wilson, they have shut us out of the school-house, but they cannot shut the Lord out of our hearts, or close the gates of heaven against us." I expect to spend this evening and Sabbath with the Hopewell church. The slaveocrats still threaten to mob me, but I do not believe that they will.

FROM REV. JOS. H. JONES.

Decatur, Sept. 6, '59.

Preaching in the Woods.

At early candle lighting I had an appointment at a school-house 4 miles from Corry-don, where I never had preached before. The house is in the woods, and I was bound to be there before dark else I could not find it. As soon as I reached there I found one of the persons, who had invited me, with his wife, waiting for me. There was a goodly number present. The attention also was good and I found it easy to speak. After meeting, half an hour's ride through the thick forest, lighted by a candle in the hand of my conductor, brought me to his cabin, where I rested over night, and returned home yesterday. I have left an appointment to preach in the same school-house again in two weeks on Saturday evening. Many heard me last Sabbath for the first time. Many will come to school-houses in the woods at night to hear a sermon, who will not clean up and go to a meeting in a village in the day-time on the Sabbath. Many also whose prejudice is too strong to go *several miles* to hear an Abolitionist preach, will hear him if he preaches in *their own school-house.*

Impolicy.

There are several preachers in these counties connected with denominations, who make *elsewhere* as loud professions of Anti-slavery principles as ever I have done. *Yet here* the members that join their churches retain their pro-slavery prejudices as strong as ever. And why make this difference? Why are they ultra anti-slavery in one place, and tolerate pro-slavery members in another place, and that without any effort to reform them as far as preaching or discipline is concerned? Why put an article in the book of discipline against the use of alcoholic drinks as a beverage, and yet allow the members to indulge in the old habit of drinking at home, and from home at private parties and public gatherings? Why is this self-contradiction, this inconsistency, allowed? The answer is always ready, for it has been stereotyped long ago. The people are not ready to receive the truth on the subjects referred to above. So said the Rev. Doctor *Please-all,* when preaching in the slave states fifty years ago. So said the Rev. Bishop Take-all-in, some twenty five years since, when endeavoring to stifle the agitation of slavery in the denomination in which he was considered the greatest light. This answer has been given by so many, and so oft repeated, that it would be labor lost, and waste of paper even to write their names. History and

experience prove this answer to be false and incorrect. The people of the South who lived sixty or seventy years ago were more ready to hear an anti-slavery sermon than their descendants are at this day. The ministers and members of the various evangelical denominations which prevail in the South until of late years were "*anti-slavery* BUT." Now they are *boastingly pro-slavery* "OUT AND OUT."

Will not the same course, if pursued here in Indiana, produce similar effects? Is it not the universal testimony of foreign missionaries that it is easier to get the people to abandon polygamy and caste when they desire to be admitted into the churches, than some years afterward, when the conscience is benumbed by long and habitual indulgence in some particular sin.

Is it not the better way for us, who labor among people that are pro-slavery and who drink whiskey, to say to our hearers plainly but affectionately in kindness, that Christians are forbidden to have any "fellowship with the unfruitful works of darkness but rather reprove them," and that we "must not be partakers of other men's sins"—that it is our duty to abstain "from all *appearance of evil*" and to "do good to all men"—that to be a Christian is to be *Christlike*, and that to be godly is to be *Godlike*; and that in order to be recognised by the Savior as his friends we must "*do* whatever he hath commanded;" and that whatever we would have other men do to us, we must do the same unto them; and when human statutes come in conflict with the universally binding law of God which commandeth us to feed the hungry, clothe the naked and receive the outcast under the shelter of our roof, we are bound to "obey God rather than man," whatever the consequence may be to our persons or property.

This question of "which we are to obey" when there is a conflict of laws, has been decided long ago by the Chief Judge of all the earth in several cases that were carefully reported by the authority of the Judge. These reports have been distributed in all Christian countries for the guidance of all. The cases tried, and decisions, to which I refer are the following: 1st case, "Pharaoh against the Hebrew midwives," Exodus, chapter 1st, verse 15th to the end; 2d case, "Pharaoh against Moses and Aaron," chapter 12th, verses 50-51; also chapter 14th, verse 23 to the end; 3d case, "Sennacherib King of Assyria against Hezekiah and the Jews," see 2d Chronicles, chapter 32d, verse 21; case 4, "The Presidents and Princes of Persia against Daniel," see Daniel, chapter 6th, verse 22; we have another case, the 5th, in the same book, see chapter 3d, verse 27. In a matter so plain every Christian will see that he is in duty bound "to obey God rather than men."

ILLINOIS.

FROM J. M. WEST, (Colporter.)

Broad Oak, Pope Co., Aug. 18,'59.

Brother Holmes is now laboring with us. Some of the ministry seem to be growing jealous of the efforts bestowed on these regions, by your missionaries and colporters. One minister, professedly, recently charged me with sowing the seeds of discord and disunion among the people; and when I informed him that I expected to plead the cause of Christ, and the oppressed, as long as I live, after heaping abuse upon me, so that some bystanders reproved him, he left in a manner not very becoming for a Christian minister. While reflecting on this man's conduct, as I rode off, the involuntary response of my heart was, "God have mercy on him."

Outrage.

Still more recently, after attending Church service, in company with your missionary, and having Bros. Holmes, Mills and Cardwell, and Sister Waters with us for the night, about 3 o'clock in the morning of the 13th inst., the dogs gave the alarm of the presence of some persons; my wife arose, and went out, and saw two creatures in the shape of men, walking in the lane, towards the stable, and heard some others on horseback. Presently, one of them came up to the house, and asked for medicine for his

mother, as he said, and gave the name of P. B. About this time, my wife started to the stable lot, and as she unlatched the gate to go into the lot, two of these human shapes appeared in front of her with drawn clubs, one of whom said, "My name is Thomas, Mrs. West," and cursing her said, "Tell your business out here, or be killed on the spot." This so affrighted her, that she ran, giving the alarm as she neared the house.—By the time she reached the house, and got a few breaths, they came in sight, and as they approached me at the door side, one said, "My name is 'Thomas.' I live in Kentucky, and we are after negroes and mean white men." They came up to a table, standing near the door, and one or both of them, seated themselves on the table, while the one calling for medicine stood a little from the door. After a short interview, during which some of the ministers within arose, and made their appearance, two of these began to move off, and after getting a few rods from the door, one of them called to the one talking, still on the table, calling him by some other name than that of Thomas; and he started off also. * * On rejoining their comrades, at the outer gate, they all left.

But thank God, there is another side to the picture. Many have thanked me, very kindly, for tracts and small gifts. Many have invited me to pray with them, and none, since my last report to you, have denied me this privilege. One man, who was asked if he would have reading and prayer, said, "Yes sir, if you please, and thank you too." Many have said "Call again." And some have invited me to visit their respective neighborhoods, and to spend the night with them, where I have not yet been. I have distributed a large amount of tracts this month, principally of the Am. R. B. & T. Societies' Series of Tracts, which are admirably adapted to the wants of this Western Egypt. I have but a limited quantity of tracts now on hand.

We are making an effort to form a Missionary Association, to be called, "The People's Anti-Slavery Missionary Association for Pope County, Illinois. We expect to organize next week.

Bro. Holmes and myself have just returned from a short tour in Johnson County—Among others, we visited some ministers, on whose minds I trust, a good impression was made.

FROM REV. WM. HOLMES.

Aug. 23, 1859.

I wish to speak as well of Southern Illinois as truth will admit. I find many kind hearted persons who are hospitable, and are averse to the system of slavery, whose plea for the neglect of salvation is the connection of the professed christian church with oppression.

Such persons on becoming converted to God would be found among the strongest opponents of slavery. There are many such, taken together, but compared with others of a different mind they are as oases in the desert. A true civilization, love of law properly considered, and a declaration of the Gospel of God that bringeth salvation, certainly does not predominate here, or such instances as the following would not occur.

[He here states an outrage, which we omit, as it is given in this paper by Bro. J. M. West, our colporter at Broad Oak, in Pope County. He then proceeds:]

Your missionary had an appointment not far from this scene of action, on a Lord's day morning and evening, which passed off not without some rather unusual manifestations. We heard afterward that some persons had intended to put the missionary out of the meeting-house. Other meetings were held during the week which were but thinly attended. On the ensuing Sabbath, in the morning, some persons of "the basest sort" behaved badly, mostly outside; some grinning through the openings between the logs, others talking loud, and others saying "that's a lie" as the preacher proceeded in his discourse. After the service was closed and the audience had all left, save one brother and the preacher, who was just now leaving

the desk and was going towards the door, two men entered at a side door evidently bent on mischief. That they intended to lay hands on the preacher there is no doubt at all. The brother who remained observed the entrance of these men, noted their appearance and intention, and halted until the preacher reached the door. The two men passed on to the other side of the house and took seats, apparently crest fallen. Their courage failed them.

In the evening—evening commences here immediately after mid-day—4 p. m., on returning to the same place we found it closed against us, and a notice badly spelt to the effect that we must not use the house any more. The preacher took his stand under the shadow of one of God's green trees, and spoke to those around concerning the "things that accompany salvation."

This matter the members of the churches here in general sanction. Nay, leading men —one preacher and one class leader—are at the bottom of it. And at this very place these church members, preachers and others, are accustomed to praise and magnify God "for the full blaze of the Gospel light that has shined upon them so many years."

We greatly need for this section a tract that will shew the causes, mode of operations and the results of negro emancipation in the West Indies, with inferences applicable to American slavery and its abolition.

WISCONSIN.

FROM REV. P. C. PETTIBONE.

Burlington, Aug. 10, 1859.

The fruits of the revival, to which reference has been made in previous reports, are readily seen among this people, and the spirit of the glorious work of grace, which commenced in the early part of the present fiscal year is ardently cherished by the church generally. Our meetings upon the Sabbath and during the week are very well attended, and many of our number are advancing in holiness. Seventeen family altars have been erected, and most of them for the first time. Our Sabbath school Bible classes have gradually increased in numbers and interest, and many who heretofore have neglected the Bible, are now among its faithful perusers, and are deriving spiritual strength and light from the divine word. My labors during the past year have been incessant and laborious, and yet they have been full of hope and joy, and promise much good in future years. I feel that I am the least of all saints, and that the glory and honor of all that has been accomplished belongs to God and not to man.

While there are many discouragements upon this field, yet a strong faith in God looks forward to the day of their removal. Some of these impediments have an identity with the German population, which is large upon this field. They are well educated and industrious, and in many respects are good citizens, but their moral influence upon the community is bad. This arises from their universal desecration of the Sabbath, and their practice of drinking lager beer as a beverage, together with their frequent holidays for all kinds of vain amusement and the rankest dissipation.

In reference to the Sabbath I think there is some improvement. It is better observed than when I commenced my labors here, three years since; there was then six stores open upon the Sabbath, and several saloons in full blast for drinking and gambling. Now there are but three stores, and two or three saloons open upon the Sabbath. Even this amount of Sabbath desecration in the form of business and dissipation in a village of only two thousand inhabitants is shocking to the view of New-England people, and ought to be to people everywhere, and is to a good extent among Christians in the West, but it is alarming that the constant violation of the fourth commandment before the eyes of Western Christians, obliterates that keen sense of its sinfulness, which they had in the East. If a healthful and vigorous Christianity were exhibited by the Americans before the Germans of Burlington and vicinity for a few years, a great change would take place for the better. We cannot expect that adult Germans, whose habits were formed in the old country, will ma-

terially change their views and practices, only as the grace of the Lord Jesus enlightens the mind and subdues the heart, but their children, with their rapid advancement to manhood and womanhood, are becoming Americanised, and, favorably impressed with the purer development of religion in Christ's disciples, give hope that they will yet revere and venerate the Sabbath and honor the institutions of religion.

Skepticism.

But their prevalent skepticism is more destructive than anything else. In their search after what they regard to be truth, the speculative and imaginative faculties are most predominant. The remark is often made that the Germans are phlegmatic, and while this is true, they are not indolent, but a persevering energy is manifest in all their spheres of action. Personal interviews with those who are most intelligent, have given me a clear insight into their mode of reasoning on subjects pertaining to natural theology. In their researches they are not startled at any results to which they may arrive, though they make shipwreck of everything pertaining to God and his truth. The well educated, and a majority of them are thorough scholars in the solid branches, and in modern and ancient literature, *base their rationalism* upon the supremacy of reason, making it the *Supreme Judge* and dictator in all matters of faith. Therefore the reason is to decide what elements shall be included within the boundaries of religion, and the boundaries are to be filled up with the activities which reason prompts and not from any impulses or incitements or motives from Divinity in any form. They therefore assume that their reason authorizes them to deny the supernatural origin of religion, and for this reason they deny a Christian revelation. * * * Their errors, so destructive to all the interests of time and eternity, must be removed by the Gospel, if removed at all. Hence the importance of applying the truths of the Gospel with faithfulness and power against all such errors.

IOWA.

FROM REV. O. EMERSON, Jr.

Wolf Creek, Tama Co. Sept. 1, '59.

The last Sabbath in July I spent with the destitute church at Green Mountain. I went to prepare the way for the introduction of a minister to that field, and hope he will very shortly enter upon it. The next Sabbath was spent in a destitute settlement 10 miles from home, where a new schoolhouse was just completed, but no regular preaching has ever been maintained. There are several Christian families there of different denominations. It is a "day of small things" with them in reference to Gospel institutions, but such a day as every place in the world must see before Christ's kingdom is fully come over all the earth. The next week I spent at Cedar Rapids, where I planted a small church three years ago. They having been without preaching, have been able to do very little except in connexion with other denominations. I have thought that their condition should be inquired into, and feared they had become so far discouraged as to think it best to disband. I spent several days in diligent pastoral labor, and held a meeting of the brethren. They are in a trying position. Their fidelity to principle, has brought on them the strife of tongues. But although some have died, and a few are disheartened, I am satisfied it is the will of God the little vine should live and ultimately thrive. I must preach there occasionally, and endeavor to enlist the sympathies and assistance of the ministers.

The following week I went to Iowa Falls, in Hardin Co., to attend the meeting of the Congregational Association of North-Western Iowa. It is a feeble body of three ministers, and six churches, located in Hardin, Hamilton, Webster, and Kossuth Counties. It was a very interesting meeting. The churches from abroad were well represented, and the church and people of the place, I trust, greatly blessed. Seven persons united with the Church. Five of these were from the College Street Church of New Haven,

Conn. It was a day which the pioneers of that feeble enterprise will long remember. That church in New Haven, by sending the ten members to lay in the wilderness the foundations of many generations, have made to the Church a gift worth more than gold. The church was organized in Ohio, near four years ago. It was my privilege to visit and minister to them soon after their arrival at their new home. It was a precious privilege to see them again, and break for them once more the sacramental bread.

KENTUCKY.

FROM REV. J. A. R. ROGERS.

Berea, Madison Co., Aug. 29, 1859.

There are few truths that the missionary learns more fully than that "God's mill grinds slow, bus it grinds very fine." The first part of this proverb at least, he usually learns through much sorrow and hope deferred; but if he can feel that God is using him to carry out the truth contained in the latter part, therein he finds his comfort. I feel confident that God is using your missionaries in Kentucy to do a *thorough* work, however slow for a time may be its progress. The more carefully I examine the example of Christ and the apostles, the more am I convinced that if we have erred in making practical tests of membership to our churches, it has been in giving too *little* rather than too *much* emphasis to that self-denial and love for Christ and our neigbor which Jesus declared to be requisite to true discipleship. Unless we do our work well, it will accomplish but little and have to be done over again and at greater cost than was necessary at the first to produce the same result. The members of our churches here need far more pastoral care than those in most of the Northren States. That under the circumstances we have prospered so much is a cause of gratitude and a plain manifestation of the power of God.

My labors dnring the quarter have been much as usual. No very striking results have followed. While some are falling into old habits of heedlessness of Christ's love, others are growing in grace. Some young people are in a hopeful state and evidently not far from the Kingdom. The recent two day's meeting at Silver Creek was refreshing to my own soul. Could the patrons of the Association have been present and seen the simplicity of heart manifested by some of the members of the church, they would certainly have left determined to increase their donations.

The event of most interest to us during the quarter has been the organization of Berea College according to an act for granting a charter, and the purchase of a beautiful tract of land for the benefit of the same. While ample grounds will be reserved for the College buildings, the larger part of the tract will be divided into village lots. A boarding house is needed immediately. For want of it, those desiring educational privileges will have to remain for a time at least in ignorance. God will undoubtedly move upon the large hearted to early supply this want.

Two weeks since I was called to Jackson Co. to attend the funeral of Mrs. Fisher, of Brownhelm, Ohio, who died at the residence of Bro. Candee, at McRee, as only the saint dieth. Her visit for a few weeks at the house of her brother, where she died, and her peaceful departure, were worth more to Jackson Co. than if she had been an angel from heaven; they have already wrought for the glory of God. The funeral was largely attended, and the event had a chastening influence, even upon those who had opposed the truth and threatened violence to Christ's ministers. Thus God works. While conversing with a colporter of the Association to-day, he told me that he recently met a slave and asked him how many servants his master owned. The reply was twelve or fourteen. "Can any of you read?" "No, massa, but most all on us is lurnin." "Well, I have a new Bible for each one of you when you can read." The slave could not believe him at first, but when he became convinced that the colporter was in earnest his joy knew no bounds. The hearts of many I doubt not are very susceptible to the truth. One of the most spiritual members of the church at this place is a slave.

'SEEING EYE TO EYE.'

It has often been said that more money is given to the missionary cause, in consequence of the conflicting principles or policy on moral questions which divide existing missionary bodies, as in the case of the A B. C. F. M., and this Association.

Altho' the American Missionary Association mainly owed its origin to the refusal of other missionary bodies to bear a consistent testimony against slavery, and to free themselves from complicity with this sin, in their mission churches and elsewhere, and altho' the Association has providentially assumed a standing in the christian world, and undertaken a missionary work, that must be pursued and extended both in this country and abroad, and received for this a large amount of funds, we do not believe that the aggregate amount of means given to these Societies is as great, as it would have been, if there had been originally a pure christian anti-slavery principle in operation.

We do not believe that centralization would secure the greatest amount of funds, nor accomplish the greatest amount of good; for the reason among others, that one committee cannot secure all the confidence, or possess all the heart, or intellect, inventive power, purpose, or energy, that a plurality of them might, nor from one location do all that might be done from many; yet if there were no leaven of slavery, or other evil, to be contended about, in any of the Societies, and all were harmoniously pursuing their separate missions on the same christian principles, and under the influence and direction of the Holy Spirit, who can doubt that such union, confidence and love would result in a far greater amount of active benevolence for a perishing world; and draw out the prayers and contributions of the churches, as in the days of primitive Christianity.

When the Lord shall bring again Zion, when she shall be purged—when her watchmen shall see eye to eye, and shall lift up their voices together—how great will be the enlargement of heart of every christian, church, and missionary society for the conversion of the world, and the consecration of the silver and the gold, without weight, to the treasury of the Lord.

It is our prayer that every leaven of evil and cause of difference may be removed. We shall bless God when the race of benevolence and glory can be run by all missionary bodies, with nothing to hinder the great work, but that which is to be found in a world lying in wickedness, and to be converted to God.

FASHIONS FOR SUNDAY.

A poor widow with several children, who supported her family with her needle, unable to afford the style of dressing to which she had formerly been accustomed, and which was common among church-goers, staid away from the house of God. Another widow has recently assigned a similar reason for never going to church. And an entire family of six persons—respectable people—live near the writer, who absent themselves from the sanctuary because, in the depths of their poverty, they have to dress in the cheapest attire.

Probably every one who is at all acquainted with the annals of the poor, knows of instances of the same kind. The feeling of aversion to appearing at the church in their cheapest garb, is especially strong in those "who have seen better times." It is readily granted that the feeling is a wrong one; but it does exist, and does keep many persons, especially women and children, from the house of God. Now, what is the best way of removing the difficulty which keeps, perhaps, several thousands of persons in our country from attending church, though they live quite near enough to go? In a few instances, the hand of benevolence might give the clothing desired, but to many, such a gift would be offensive. The best way of meeting the difficulty is that adopted in one of the cities south of us. The fashion of dressing very plainly for the sanctuary is being introduced. Some of the ladies "of the first circles" go up to worship dressed in plain calico. How appropriate such a style as this is (which the poor and the rich alike can adopt) for the house of God, before whom all classes are on the level! How much better suited to the sanctuary, where we go to confess that we are spiritually poor and needy, than the richer attire, which is so often but the exhibition of pride and vanity. How much more delicate and truly do we express a brotherly and sisterly feeling for God's poor, by adopting the style which poverty compels them to adopt, than by sweeping by them in costly plumes and flashing silks to our pews. Should this plain, cheap style of dressing for the Sabbath

become general, it will be comparatively easy for the poor to provide themselves with Sabbath clothing, without making them the recipients of charity. And if those in easier circumstances should give to the treasury of the Lord the difference between their present wardrobe expenses and what their expenses would be on the plan suggested, a large army of missionaries might be sustained from the funds thus saved. We recommend the whole subject to the *prayerful attention* of Christian ladies.—*English Paper.*

INFLUENCE OF MOTHERS.

John Randolph never ceased, till his dying day, to remember with unutterable affection the pious care of his mother, in teaching him to kneel at her side, and, with his little hands pressed together, and raised upwards, to repeat, in slow and measured accents, the pattern prayer.

"My mother," said Mr. Benton, not long before he died, "asked me not to drink liquor, and I never did She desired me at another time to avoid gaming, and I never knew a card. She hoped I would not use tobacco, and it never passed my lips."

Not long ago, the Rev. Dr. Mills, in one of his powerful appeals to mothers to consecrate their children to the ministry of the Gospel, said: "A youth, after great deliberation, and with the knowledge that his mother desired him to be a clergyman, decided at last to become a lawyer; and, soon after, his mother inquired of him, in a tone of deep and tender interest, 'My son, what have you decided to do?' 'To study law, mother.' She only replied, 'I had hoped otherwise;' and her convulsive sobbing told the depth of her disappointment. 'Do you think,' said he, 'I could go into the law over my mother's tears?' He reconsidered the case, and has long been an able and efficient clergyman.

All that Leigh Richmond was, he attributed to the simplicity and propriety with which his mother endeavored to win his attention, and store his memory with religious truths, when yet almost an infant.

Oh! if Christian mothers would but wake up to the use of their powers and their influences, a Samuel might arise out of every family, and their Leigh Richmonds be numbered by thousands!—Ed.—*Fireside Monthly.*

Children's Department.

Mr. Burton has sent us a copy of the Mendi Mission School song, as sung by the children of the school at Good Hope station. We think the young readers of the *Missionary* will be interested in reading it.

MENDI MISSION SCHOOL SONG.

Good Hope School, 1859.

We are Mendi Mission children,
In the school at Good Hope Station,
Our number 's four-and-twenty,
In the dear Mission school.
We're a happy band of children;
We're a happy band of children;
We're a happy band of children;
In the dear Mission School.

We were once poor heathen children
With no ray of light from Heaven,
Till the Saviour kindly brought us
To the dear Mission School.
We're a happy. &c.

We are Theron, John & Daniel,
Horace, Barnabas & Samuel.
This is half the boys we number
In the dear Mission School.
We're a happy, &c.

Levi, Thomas, William Sumner,
William Jackson, James, Sylvester;
And we love to sing together
In the dear Mission School.
We're a happy, &c.

We have two whose names are Sarah
Nancy Burton and Rebecca,
Two are twins, named Ruth and Ellen,
In the dear Mission School.
We're a happy, &c.

Jane, Elizabeth and Mary,
Lucy, Harriet and Anna —
Thus we sing our names together
In the dear Mission School.
We're a happy, &c.

We are thankful God has sent us
Such kind teachers to instruct us,
And we pray that God will bless us,
In the dear Mission School.
We're a happy, &c.

From the Child's Paper.

OLD MOLLY.

"Well, Molly," said the judge, going up to the old apple-woman's stand, "don't you get tired sitting here these cold, dismal days?" "It's only a little while," said she. "And the hot, dusty days?" said he. It's only a little while, sir," answered Molly.

"And the rainy, drizzly days?" said the judge. "It's only a little while," answered Molly. "And your sick, rheumatic days, Molly?" said the judge. "It's only a little while, sir," said she.

"And what then, Molly?" asked the judge.

"I shall enter into that rest which remains for the people of God," answered the old apple-woman devoutly; "and the troublesomeness of the way there, don't pester or fret me. It's only a little while, sir."

"All is well that ends well, I dare say," said the judge; "but what makes you so sure, Molly?" "How can I help being sure, sir," said she, "since Christ is the way, and I am in him? He is mine, and I am his. Now I only feel along the way. I shall see him as he is in a little while, sir."

"Ah, Molly, you've got more than the law ever taught me," said the judge. "Yes, sir, because I went to the Gospel." "Well, Molly, I must look into these things," said the judge, taking an apple and walking off. "There's only a little while, sir," said she.

American Missionary: Please acknowledge the receipt of the following goods, for the refugees in Canada:

New Haven, Vt., Mrs. P. R. Barston, one barrel and one large box; Swanton, Vt., a package, per Geo. Green; Fairfax, Vt., two barrels and one box, per Mrs. Rev. A. H. Dunn; Russell, N. Y., S. V. & C. C. Gibbons; Lima, N. Y., one box, and Cash $5, per Mrs. F. L. Bartlett; Huntington, O., one box, per Mrs. L. M. Long; Lowell, Mass., Dr. J. C. Ayers, a package of "Ayers' Pills."

Most of the above boxes were small, with freight prepaid, and are all that have been received for *over a year!* There are constant arrivals of whole families or fragments of families, and single persons from Slavery; and not a few are sent away empty. Hence there has been suffering, and more may be expected the coming winter. Will the friends of these sufferers once more direct their charities in this channel?

C. C. FOOTE.

Detroit, August 20, 1859.

RECEIPTS

FROM AUG. 3, TO SEPT. 13, INCLUSIVE.

MAINE.

Bristol. Wm. Hunter 5 00
Blanchard. Daniel Blanchard 2 00
Dennysville. Peter E. Vose, bal. to const REV. DANIEL WORTH L. M. 15 00
Litchfield Corner. Ch. and Mon. Con. Coll., by Rev. D. Thurston, 16 00
Norridgewock. Dea. John Tinkham, by E J. Peet 1 00
Orland. Little Girls' Sewing Circle, by Rev. G. P. Claflin, 1 10
So. Paris. Rev. A. Southworth 8, G. Shurtleff, T. Hersey and L. Shurtleff 1 ea, Others 3, 14 00
West Auburn. C. S. Packard 3, C. J. Verrill, Dea. J. Dinsmore, O. Dinsmore, and L. Perkins 1 ea., by Rev. T. N. Lord, 7 00
West Bath. Geo. Donnell 2, J. Shaw 1, by I. Percy, 3 00

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Boscawen. Wm. Temple 4 00
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East Sullivan. Rufus Mason, by R. O Mason, 5 00
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Keene. Dr. Daniel Adams 15, bal. to const. DANIEL E. ADAMS L. M., Isaac Rand 10, E. Rand, A. R. Metcalf, A. Duzen, L. Joslin, S. Woods, A Kingsbury and Geo. P. Drown 1 ea. for *Home* M. 32 00
Marlborough. Trinitarian Church, by J. Farrar 5 00
Marlow. Asa E. Wilson 2 00
Troy. Mrs. S. Goddard 1, by Jos. Jones, J.G.21c. 1 21
Wilton. Wm. Sheldon and Nath'l Thurston 5 ea. Z. Abbot and L Putnam 2 ea, W. Keyes, H. Abbot, W. Emerson, A. K. Putnam, R. Abbot, R. Knight, Jona. Keyes, and E. Abbot 1 ea., Others 1.65, by Wilder & Co. 23 65

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Barre. C. H. N. 50c for *Mag.*, Others 1.50, by R. D. Nichols, 2 00
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Brookfield, Collected by J. S. Perham, 9 12
Cambridge. Dea. Safford Hopkins (West Georgia) 5, D.D. Safford (Jeffersonville) 5, John Safford, deceased, 5, John Kinsley 2d (No. Cambridge) 2, Dea. S. Montague, Dea. J. French and Luke Eastman 2 ea., A. Cady, H. Cady, E. Austin, E. Bentley, S. M. Safford, and Robert Holmes (Johnson) 1 ea., Others 1, to const. JOHN KINSLEY 2ND L. M., by M. Safford, 30 00
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Hubbardton. S. Rumsey 1 00
Marshfield. Miss M. Boyles, by Mrs. H.C. Pitkin 2 00
Norwich. Cong. Ch., by Rev. S. W. Boardman, 1 50
St. Albans. Cong. Ch. and Soc., by L.L. Dutcher 63 50
Springfield. H. G. Hawkins and Dea. Lewis 3 ea, G. Haywood 2, F. Parks, N. Safford, A. Brown and Davidson 1 ea. 12 00
Thetford. E. T. and P. R. 50c ea. 1 00
Tunbridge. Z Felton 1 00
Underhill. David French 1 00
West Cornwall. J. A. Scovel 5 00
Windham. "A Friend" 1 00

MASSACHUSETTS.

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Cummington. Village Ch., by E. Porter, 2 00
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Dorchester. E. G. McElroy, by Wilder & Co. 1 00
East Bridgewater. Legacy of Alvan Shaw, deceased, through Siddey Allen Executor, by Wilder & Co. 500 00
Franklin. Cong. Ch. and Soc. 50 to constitute JAMES GILLMORE 2ND L. M., E. F. Richardson 9, by Wilder & Co. 59 00
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Foxborough. Cong. Ch. & Soc., by Wilder & Co. 42 37
Greenfield. C. J. Lugerson, by Wm. Elliott, Treas. 1 00
Hanover. I. M. Wilder, by Wilder & Co. 5 00
Holden. James E. Cheney 10, J. Mann an E. Fisk 2 ea., J. Richardson 1, 15 00
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Northborough. E. B. Ball 2, and Others 1, for *Home* M, by Rev. S. S. Ashley, L. Litchfield 2, 5 00
No. Brookfield. Ladies' Sew. Soc. of District 5 and 6 Box of Clothing for *Home* M. 60.88, by S. M. Kingsbury, Sec., Union Cong. Soc Mon. Con. Colls. 42, by Freeman Walker, Ladies' Sew. Soc. 1 for Freight, by Rev. C. Cushing, 103 88
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Saudwich. Mrs. E. W. Wells 5 00
Sherborn. Evang. Ch. and Soc. (of which 30 to const. GEORGE B. HOOKER L. M., by Oliver Barber, 54 00
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Southborough. Pilgrim Ch., by Wilder & Co 30 21
Southbridge. T. Marsh 2 00
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Springfield. Edwin Booth 30 to const. MISS ELIZABETH BOOTH L. M., Olivet Ch. 8, H. Kibbe 2, G. Kibbe 1, Mrs. R. K. 50c., SINIA BURT 30 to const. herself L. M., Simeon Burt 1.50 and 50c for *Mag* , Mrs. M. K. Lombard 5, 78 50
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Washington. I. S. W. 25
Wenham. D. O. A. 1 00
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Wrentham. Ch. Coll. 11, Dea. H. Pond 3, Rev. W. L. Ropes 2, E. F. Fales 1, Monthly Concert 1, Others 1 50, by Rev W. Harlow, 19 50

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Canterbury. J. M. Allen for *Mag.* 1 00
Danbury. Miss E. T. 25
Derby. W. S. Browne 1.50 and 50c for *Mag.* 2 00
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